

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

No. 9, Vol. LV.

Monday, February 27, 1893.

Price One Penny.

BAPTISM—TESTING SPIRITS.

[CONTINUED FROM PAGE 128.]

Now, I submit that if such a manifestation was witnessed in our day, and by many who call themselves ministers of Christ, according to their teachings they would have said it was entirely unnecessary to use water, or to have the ordinance of baptism administered unto these people, because they have received the Holy Ghost, and that was all sufficient. The very thing that Peter cited as a reason why they should be baptized would now be cited by modern ministers as a reason why they should not be baptized. It is evident from this that this great Apostle and his companions deemed the ordinance of baptism essential, even though the persons had received the Holy Ghost. If he had not taken this view of this ordinance he would not have required Cornelius and his household to be baptized. But he considered it necessary, and he baptized them.

Suppose a conclave of ministers, calling themselves servants of Jesus Christ, should say to their fellow men, "We consider faith in Jesus and repentance of sins essential to salvation, but we do not believe baptism essential to salvation; people can be baptized if they wish, but there is no particular efficacy in it. If you will only come to the cross and cast your sins at the foot of the cross, they will be washed away by the blood of Jesus; and therefore the ordinance of baptism is not essential." Would that decision of theirs change the plan of salvation framed in heaven and taught by the Son of God? Can mortal men prescribe the terms upon which mankind shall be saved, and depart from those required by the Lord?

There are many, however, who have done this, and who teach the people in something like the language I have quoted, while others say, "Yes, you

might as well be baptized, but what way do you wish to be baptized? Would you like to be sprinkled; would you like to have water poured upon you, or would you prefer being immersed?" I have heard it stated that there are many ministers who offer to the converts their choice as to the manner of their baptism. This is not the way that God intended, according to the Scriptures. This is not the plan of salvation as taught by His servants. There was but one form of baptism, and there is but one now. Jesus, the greatest Being that ever stood upon the earth, a Being without sin, went unto John to be baptized. But John did not say to Him, "How will you be baptized, my Lord? Shall I sprinkle you, or pour some water upon your head, or shall I immerse you?" John did not propound any such questions to the Savior. Neither did the Savior suggest any such performance to John. But He came to be baptized, and John, realizing his own unworthiness to perform that sacred ordinance on behalf of the Son of God, hesitated; but Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." That was the Savior's expression. He looked upon it as essential. If there was any being that was ever born on the earth that could have dispensed with this holy ordinance, it certainly was the Son of God, the Redeemer of the world. But He offered Himself as an example to all the rest of us; offered Himself as a candidate for this holy ordinance to a man to whom God had given the authority to baptize. John had received that Priesthood from his fathers by virtue of which that holy ordinance could be administered and its administration be recognized by God the Eternal Father. Therefore, Jesus submitted to the ordinance, and testified to all the children of men that should follow afterwards that it was an ordinance essential to salvation. His disciples taught the same doctrine, and administered the same ordinance unto all who received the Gospel and were willing to enter into the Church of Christ.

After this there was another ordinance that they looked upon as essential in those days. You remember that one of the disciples went to Samaria, and he preached the Gospel there, and it seems that he had authority to baptize, for he baptized the converts; but for some reason he did not administer any other ordinance. John the Baptist did not either. He said: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." When the Apostles heard that Samaria had received the word, they sent two of the Apostles there, who, when they came to Samaria, and met with the men and women who had been baptized, laid their hands upon them and they received the Holy Ghost. This was an ordinance in the ancient Church, and considered essential to salvation by the Apostles; for if they had not so considered it, they certainly would not have put the Apostles to the trouble of going there to visit the Saints and administer that ordinance to them.

So that we have here, not only faith, not only repentance, but we have baptism, and the laying on of hands, as ordinances in the Church of Christ.

Now, let me ask this of all of you, how can it be expected that where a succession of generations lay aside these important ordinances and say they are not essential to salvation, that the Spirit and power and blessing of God and the gift of the Holy Ghost will rest down upon them? It seems to me that any one who would reflect upon this subject would be forced to admit that such a departure from the plan of salvation would inevitably forfeit the blessings that the Lord said should accompany the administration of these ordinances. How can men expect the Holy Ghost to rest upon them when they do not obey the ordinances which bring that precious gift? How can they expect any other result than that the Lord will withhold the gift of the Holy Ghost when they refuse to obey the ordinances necessary to obtain it?

I have alluded to these ordinances to show that there is some ground for the testimony of the Latter-day Saints that the everlasting Gospel needed to be restored to the earth; that unless something were done to restore it there could be no enjoyment of the gifts that characterized the ancient Church. Hence, if a man were to ask me, "How shall I know which of these various sects is true?" I should tell him that he must look around for a church corresponding in its organization, in its teachings, in its claims, in its gifts and blessings with the ancient Church which Jesus founded.

There is a great diversity of sects at the present time, each one claiming to be the Church of Christ. There is confusion in the world, and men are distracted almost by the claims that are set up by various organizations. It is no wonder that men throw aside religion entirely and say they want none of it, and that thinking men should feel disgusted, so to speak, with the claims that are set forth in behalf of these various denominations. Here in this city of ours we have already quite a number of organizations of this character, each one claiming to be the Church of Christ. Suppose our young men and young women were to go around, if they had not accepted the Gospel as taught by the Church of Jesus Christ of Latter-day Saints, and ask which one of these is correct, what confusion would necessarily follow the inquiry! Here is a church organized that denies the divinity of the Savior and the atoning power of His blood. Others believe that His blood is all that is necessary to salvation. One believes that one form of organization is correct; another says that a different form is the correct one. They are known as churches not by the name of Jesus Christ, but by the names of the founders. These zealous men, believing that reforms were necessary, left the bodies with which they were connected and formed new organizations and they were called after their names. And these have multiplied in the earth until there is no end of confusion, strife and contention concerning the plan of salvation and the true path for men and women to walk in to obtain eternal life.

In the words that I have read in your hearing the Apostle had this condition of things in mind. He advised the people to whom he wrote to try the spirits, whether they were of God or not; and one of the signs—a most important one in that day—was whether the spirit would confess that Jesus was the Christ. That was the crucial test in those days, be-

cause Jesus had been born a little while before and had been crucified, and He was denounced as an imposter and a man worthy of death. Therefore, the Apostle could well say, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." But that rule would not apply to-day with the same force that it did then, because the belief in Jesus is almost universal. Times have changed. Jesus is now accepted, and there are comparatively few men who will openly avow their unbelief in Jesus. But the same reasons exist now for trying the spirits that did then, to see whether they are of God or not. I hope no one will think I am sacrilegious, or that I am lowering my Savior, when I say that when I hear a man confess that Joseph Smith is a Prophet I think he has some of the Spirit of God within him, because it is a good deal of a test nowadays. A man who will admit that a man who lived such a life as Joseph Smith is reported to have lived, and died such a death as he did, is a Prophet of God satisfies me as to whether he is speaking by the Spirit of God or not. Tests vary according to times and circumstances. That which might have been a very excellent test 1800 years ago might not be so much of a test now. Yet, when a man to-day confesses Jesus he does speak by the Spirit of God. There is no doubt about that. That has not changed. It is the Spirit of God that prompts men to acknowledge Jesus, just as much now as it ever did. But it is not such a test now as it was in ancient days. There were very few then that dare do it; and whenever they did it, they did it, it may be said, almost with the fear of their lives before them, because the whole world was arrayed against the Savior, and ready to pounce upon any man who acknowledged Him to be the Son of God.

But we can test the spirits now. Everything that is good cometh from God, I care not where it may be. Do other churches have good in them as well as the Church of Christ? Certainly. The Greeks had good among them. They had truths among them when Paul and the other servants of God proclaimed the Gospel at Athens. When they preached in Rome there was good among the Romans. It would be folly to say that the servants of Jesus were the sole possessors of all the truth there was in the world, as it would be for us, claiming to be the Church of Christ, to say all the truth of the world is in our possession alone. This would be a preposterous and absurd claim that could not be sustained by facts. There is truth throughout the earth. Men are possessed of it everywhere. Even the Pagans possess it, and according to the light which they have and their lives being in accordance with that light, they are accepted of God. Every sincere man who lives up to the light that he has is accepted of God to that extent. Before God, in His infinite wisdom and mercy, revealed the everlasting Gospel in this dispensation, there were great numbers of faithful men and women living on the earth, and, according to the light they had, lived acceptably to God. You have known them, doubtless. I have heard of them. Among my own ancestors, among your ancestors, among the ancestors of all the members of this Church there were people of this description, living up to the light that they had, worshipping God to the best of their knowledge, receiving from God a portion of His Holy Spirit, filled with good thoughts and holy aspirations, leading

moral lives, and doing unto their neighbors what they would have their neighbors do unto them. The earth had many, many such people in it, and the various sects had these people in them. And so it is to-day. Our Elders are commanded to go out and find these people; to find the honest, the meek, the humble, and the people who want to know about God. We are sent out with this message to the inhabitants of the earth—to proclaim the glad tidings that the silence which has been unbroken for so many centuries has at last been broken, and that God has revealed Himself; that He has restored the everlasting Gospel in its perfection, with the Holy Priesthood; that He has organized His Church according to the ancient pattern. Our Elders constantly bear this message and this testimony to the inhabitants of the earth.

[TO BE CONTINUED.]

LIVERPOOL CONFERENCE.

MINUTES of the Liverpool Conference, held in Miners' Hall, Mill Gate, Wigan, February 12, 1893. There were present: Elders Alfred Solomon, W. B. Dougall, Jr., Joseph Quinney, and W. D. Callister, of the Liverpool office; T. G. Humphrey, E. A. Stratford, H. W. Lunt, and Andrew Wallwork, traveling Elders in the Manchester Conference; H. M. McCune, traveling Elder in the Sheffield Conference; Benjamin Argyle, traveling Elder in the Birmingham Conference; Job Measom, traveling Elder in the Nottingham Conference; Samuel Brockbank, President of, and John P. Youd, Henry Boyce, David Williams, Charles E. Murdock and George M. Thompson, traveling Elders in the Liverpool Conference.

10:30 a.m. Singing. Prayer by Elder Thompson. Singing.

President Brockbank trusted the people would listen attentively, and give due consideration to the principles of the Gospel. We should seek after the Spirit of God to enable us to understand and comprehend the things pertaining to our spiritual welfare.

Elder Boyce showed the necessity of faith in our Heavenly Father, and spoke of the blessings to be obtained by rendering obedience to the Gospel principles.

Elder Argyle showed clearly that if we comply with the ordinances of the Gospel and live up to the requirements of the same, that we would go back into the presence of the Father, who gave us life, and holds us responsible for our own acts. We should be diligent, and earnest if we expect to get the crown laid up for the faithful.

Elder Quinney quoted from the first chapter of St. John, sixth to ninth verses, and showed that each individual was blessed with light and intelligence, and that God held them responsible for the use they make of these gifts. All men ought to have the right to worship God according to the dictates of their own consciences. He then dwelt on the first principles of the Gospel, and stated that all should be careful not to preach any other than the Gospel of Christ, lest they be accursed as predicted by the Apostle Paul in his epistle to the Galatians.

Elder McCune showed that the Gospel of Christ had been restored in

these last days in all its power and fulness, and bore a strong testimony to the truthfulness of the same.

Singing. Benediction by Elder Humphrey.

2:30 p.m. Singing. Prayer by Elder Stratford. Singing.

The Sacrament was administered by Elders Youd and Tinsley.

Elder Measom showed that the Apostles of the Savior had authority given unto them to preach the Gospel and if there was no one that was preaching the same Gospel, then certainly it was not upon the earth. He bore his testimony that the same Gospel had been restored in the last days and was being preached by the Latter-day Saints in all its primitive beauty.

Elder Callister said that baptism had been instituted from heaven, as was clearly shown in the Scriptures. Baptism was a law that was recognized by the Savior, and He commanded His Apostles to go into all the world and preach the same to all nations.

The Statistical Report for the five months, ending February 12, 1893, was then read as follows: Tracts distributed 23,992; general meetings held 142; books disposed of 67; Sunday Schools held 38; baptisms 4; emigrated 6; died 2; Apostles 1; High Priests 1; Seventies 8; Elders 11; Priests 3; Teachers 3; Deacons 1; members 87; officers and members 105.

Elder Wallwork related some of his experiences. Felt well in giving a reason for the hope that was within him. Whenever the Gospel has been upon the earth and recognized of God, Prophets have formed part of the Priesthood as they do in this last dispensation.

Elder Dougall showed that the Savior gained greater honor by His meek and humble life, than all others that have held the grand and honorable positions of the earth. Some might think the Latter-day Saints presumptuous because they taught that there was only one true Gospel; but this was what Paul taught, "One Lord, one faith, and one baptism." If we wish an exaltation, we must work for it. The beauties of the heavens show the result of hard labor and we will have to follow in this general law to gain eternal lives.

The authorities of the Church, of the European Mission, and of the Liverpool Conference were sustained by the unanimous vote of the Saints.

Elder Solomon said that the doctrine that had been preached by the brethren could be proved from the Bible. How is it these things are taught by these brethren and not by the ministers of the world, when they both teach from the same Bible? It is because our Elders speak by the inspiration of the Holy Spirit, and not by their own learning; it is because our Elders speak the simple truths of the Bible, and not the wisdom of man. Exorted all to search the Scriptures, and take them as they read for they are true.

Singing. Benediction by Elder Williams.

6 p.m. Singing. Prayer by Elder Youd. Singing.

Elder Murdock said the Savior set the pattern for us to follow. The Savior was buried in baptism thus showing that immersion was the proper form. If we love the Savior, we will keep His commandments and follow in His footsteps.

Elder Lunt pointed out what the Gospel is and showed what would follow if any one should preach a perverted Gospel. Every man is free, there is no coercion. We can choose for ourselves, but in making that choice we are held responsible by God.

Elder Youd said that the office of the Holy Ghost was to lead us into all truth and enable us to purify our lives. The Holy Ghost is conferred by the laying on of hands. The baptism of the Spirit is just as essential as the baptism of the water.

Elder Stratford compared the Gospel as taught by the Latter-day Saints with that of the Savior and His Apostles, showed from the Scriptures that they were the same in every particular, and that it was necessary for a person to obey it in order to enter the kingdom of heaven.

Elder Solomon said we believe in the spirit of revelation, for God will reveal His secrets to His servants the Prophets. The Church of Christ is built upon the rock of revelation. Showed that the Gospel was not of man, but revealed from God by this self same spirit.

Singing. Benediction by Elder Brockbank.

G. M. THOMPSON, Clerk of Conference.

FACTS AND EVENTS.

It is said that £1,500,000 are yet needed to complete the Manchester ship canal.

Floods at the mouth of the Licking river opposite Cincinnati, U. S. A., has driven the occupants of thirty houses from its banks.

There are more than 500 teachers in the public schools of Denmark whose salaries do not reach £43 and over 200 who earn less than £38 a year.

The death is announced of Mrs. Whitney, the wife of Mr. W. C. Whitney, who was Secretary of the Navy in Mr. Cleveland's last administration.

Great Britain (says the *Echo*) is amongst the lowest of civilized countries in regard to the tender age at which it allows child labor in factories. Seventy-six thousand children of ten years of age are now at work.

The Speaker of the House of Representatives, at Washington, U. S. A., has appointed a committee to inquire into the reported existence of an American corruption fund in connection with the Panama scandals.

Reports from ranches in the vicinity of Laramie, Wyoming, U. S. A., are to the effect that the recent blizzard has been very disastrous to sheep and cattle. In some sections the snow fell from twelve to eighteen inches deep, and if it continues to lie on the ground the loss of stock will foot up large.

At an inquest held February 16, at the London Hospital, on the body of a child named Lily Wink, who was accidentally burnt to death, Coroner Baxter remarked that the number of these cases was simply appalling. Since January 1 last he had held no fewer than twenty-three inquests on the bodies of children burnt to death in that district.

The most severe gale experienced in the United States this winter swept over the Middle and New England States on February 19. It arose in Michigan, and in many districts was accompanied by a terrific blizzard, occasioning much suffering among the inhabitants. At Brooklyn fifteen houses in course of erection were blown down, and from every town or village visited by the storm reports are being received of damage done to dwelling-houses and other buildings. Railway communication has been interrupted at many points by heavy falls of snow, and several instances are reported of brakemen being blown off their trains by the force of the gale.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 27, 1893.

EMIGRATION—VALEDICTORY.

IN a letter from the First Presidency of the Church, dated February 3, and received here thirteen days later, the following is published, to guide those who are dependent upon us for information respecting emigration matters: "We deem it proper to say to you that the Saints throughout Great Britain and the Continent of Europe, should be instructed not to make any preparations for emigration, until the condition of affairs the coming season, is definitely known. They should not leave their situations, sell their possessions, or take other measures looking to their immediate departure, until they are so advised by the proper authority." We invite our people to heed this advice, given by the First Presidency for herein is wisdom. The past experience has proved that it is safer and better, in every respect, for the Saints to travel under the supervision of experienced men, in organized companies, and enjoy the benefits of a thorough emigration system, which ensures comfort, dispatch, and comparative safety.

Quoting again from the same letter is the following: "A rumor has gone out, where it originated we do not know, that all the missionaries laboring throughout the world, are to be called home, to be present at the dedication of the Temple in this city. All we have to say is, that we never had any such intention, and we should deem it unwise, and improper to take such a step. Those brethren whose ill health, or other justifiable cause, renders their early return home desirable, can be released whenever you think it best to do so. The others, whose only reason for desiring an earlier release than would be otherwise granted them, is the wish to be present at the Temple dedication services, should be advised to stay until they have filled their missions, and are released in the ordinary way."

We are not aware that such a rumor has reached this Mission, and we are quite justified in stating, that such a contingency has never been accorded a serious thought in the minds of Elders in this Mission, so far as we know. But the advice is judicious, and settles the question satisfactorily to the Elders, should any of them hear of this ill-timed rumor.

The thorough organization of Christ's Church in these latter times is accomplished, her ministers are preaching the Gospel to Christian and Pagan nations and no light thing should disturb them in the important duties

relegated to them, by the Redeemer of the world. How is it brethren, are your hearts in the work of the ministry, or are you seeking to fill your missionary probation with social, or other amusements? You are the salt of the earth: do not lose your savor, else your fate is sure. God expects every man to do his duty, and for the present, our duties lie in this country. You are the messengers whom Christ has sent unto this generation, and you are engaged in one of the grandest struggles that has ever been made upon this earth, for the freedom of man.

It is possible that we shall be on the Atlantic, en-route for Zion, when this STAR reaches the Saints. By the advice of the First Presidency, we have left Elder Alfred Solomon in charge, until our successor is sent to preside over the European Mission, after the dedication of the Temple, at Salt Lake City, in April next. God bless the Elders and Saints, among whom we have labored for more than two years and a half. We part in this land to meet in Zion, we trust. Let no hearts fail, for the Lord is managing His affairs in His own way, and the most obscure Saint and active Elder are the objects of His especial care. Seek Him earnestly. He is a present help, and never will desert the righteous.

Peace be unto you my brethren and sisters and friends. We pray that the freedom of the Gospel may speedily come unto the oppressed of all nations, and every good and honest hearted person in the world, be gathered to that chosen land, Zion.

PRESIDENT B. YOUNG left for his home in Utah, on the steamship *City of Paris*, February 22. He expects to go by way of Washington, and be present at the Inauguration of President-elect Cleveland.

A GLIMPSE OF THE SPIRIT WORLD.

THE following narrative of a glimpse of the spirit world was related to me a few days ago by Brother John J—, who lives in one of the principal cities in Sanpete county, and whose veracity is unquestionable. Thinking that his testimony of the existence of a life beyond the grave will be of interest to the Latter-day Saints, and perhaps to others, I place these lines at your disposal.

Brother John J— received the Gospel in Sweden, in the year 1857. He lived at that time with his parents in the country, not far from Helsingborg (opposite Elsinore, in Denmark), and would generally go to meeting in that town on Sundays. On one of these occasions he contracted a very severe cold, which finally turned into consumption and laid him very low, so much so that all hope of his recovery was given up. He had shrank to a mere skeleton, his physical powers were exhausted, he could no longer take nourishment into his system, and even his voice was so low that he would mostly communicate his wishes by faint signs to his sorrowing parents, who watched over him both night and day. His lungs seemed to be entirely consumed by the dread disease, and to all appearances his last moments were at hand.

About ten o'clock that night his mother retired, worn out, and hopelessly taking a last look at her dying son. His father remained and engaged in reading. Brother John says: "The circulation of my blood ceased in my arms and legs, and I could only feel it slightly in my temples. About half-past ten I saw a man walk into the room through the door, but my father did not notice him. This person touched the top of my head with his fingers, and I felt a curious sensation, and the next moment I stood above my own body, that was lying motionless on the bed. As I looked around I saw the same mysterious person standing by my side. He was dressed like people are dressed nowadays, and I noticed that I—that is my spirit—also was dressed in that way, though I could not understand how this had happened, as I saw my body lying on the bed in my underclothes. This personage introduced himself to me as my guardian angel, and said that he was now ready to take me to my place.

"We went some distance, and soon came to a great crowd of people, who seemed to be in an excited state of mind on account of something that was going to take place. My companion said: 'We will remain here, as there is going to be a meeting, and two Apostles are coming to preach to these people. These are mostly your progenitors, and are now in the lowest sphere in the spirit world.'

"Two men soon appeared. They were also dressed like common people, but they had white clothes underneath. My guardian angel told me that the elder of the two was Matthias, who was chosen to be an Apostle instead of Judas Iscariot, and the other one was one of the Apostles chosen by Joseph Smith, and had lately been killed in the United States of America, but he could not tell his name. (This was consequently Parley P. Pratt, who about that time had been murdered near Kansas City.) Matthias was a venerable, old, white-haired gentleman, but the other one was much younger.

"The three then went on the stand, and invited me also to come up. The people were still very excited and noisy, and acted much like a mob, but as soon as Matthias, who seemed to take the lead, commanded them to pay attention, they became very quiet, seemingly against their will. The Apostles then preached on the subject of repentance, and their sermons apparently made various impressions upon the minds of the audience. This was especially noticeable when the meeting was over, and quite a disturbance occurred, some believing what they had heard to be true, but others did not.

"Matthias, the aged Apostle, then turned to me and said: 'You can have your choice, whether you will go back or remain here, but I think that you had better go back, as some of these folks may need your assistance in the temple.' To this proposition I replied that I was willing to go back, but my lungs were very bad. To this Matthias replied: 'That is nothing; it is easy to make you new lungs,' and pointing to the guardian angel he said, 'This one will look after that matter, and when you come back here again you will realize what trials mean.'

"The Apostles then both withdrew, saluting me pleasantly, but not offering to shake hands with me, and my guardian angel led me back to

my former bedroom, where I saw father still occupied in reading. I looked at the old clock on the wall, and saw the hands pointed to 4 a.m.

"The angel again touched the top of my head, and I experienced the same sensation as when I left my body, but without any pain. The angel next took hold of my hands, and I felt as if an electric current passed through my fingers, hands, arms, and finally reached my lungs, and I could feel for half an hour how my lungs grew and expanded.

"All pains left me, and I spoke to my father, who had thought me dead all the time I had been away in the spirit world."

Brother John was then 22 years of age, and is now 55. He had only been baptized about six months, and was not familiar with the doctrines pertaining to the redemption for the dead, neither had the news of the assassination of Parley P. Pratt reached him in the ordinary way. This is therefore the more remarkable, and a strong testimony of an intelligent existence beyond the grave.—*C. C. A. Christenson, in Juvenile Instructor.*

FREEDOM IN FRANCE.

THE title "Republic," in fact, does not signify in France any unusual measure of liberty, nor any extreme application of democratic institutions; what it does signify is a break in continuity; it is the method, rather than the result that distinguishes France from England, and in politics the method is at least as important as the end; for while it is often said, and still more often believed, that the end justifies the means, it is much truer, and much more frequently illustrated, that the means destroy the end. The whole history of modern France is a comment on this text; it was her fate, rather than her choice, to adopt the method of force; and what has been the result? After nine changes in the form of government, seven violent revolutions, and two occupations by a foreign enemy, rent into factions from within, shorn of her provinces from without, having slaughtered, proscribed, and alienated section after section of her population, she has attained at length, under the name of the Republic, a measure of liberty confessedly neither so full nor so secure as that which has been evolved, almost without shock, under the English Monarchy. Such is the material achievement of the Revolutionary method; and not less remarkable has been its effect on the political character of the nation: Of parties it has made factions; of governments, tyrants; of opponents, conspirators; those constant and happily complimentary types, the Radical and the Tory, it has exaggerated into their sinister caricatures, the Jacobin and the Reactionist; each in turn the fury of which the other is the prey, they fly or pursue, alternate, in their shifting dance of death; each a fanatic, one of the future, the other of the past, one of the inadequate idea, the other of the imperfect fact, both universalizing their own conception to an absolute and peremptory law, in their passion for the "what," indifferent to the "who" or the "how" or the "when," claiming universal suffrage as a means to the tyranny of a sect, and combining to annihilate their adversaries as a prelude to annihilating one another, confused in proportion to their shallow lucidity, and dishonest in proportion

to their tense and acrid zeal; seeing in themselves no less than society, and in society no more than themselves; now in power and now in opposition; but everywhere and always ominous and disastrous, they have proclaimed themselves, alike by their words, their methods, and their ideal, the curse of the mother-country they claim to represent, and the ruin of the civilization they profess to regenerate or to save; bred, in the beginning, of evolution, in their turn they engender it; against them, throughout the century, the Moderates struggle in vain.—*Exchange.*

THE SALT LAKE TEMPLE.

[CONCLUDED FROM PAGE 139.]

WE have now passed hurriedly over the interesting subject from the beginning of our settlement in these valleys until the services of last April. Much that is interesting remains to be told; for on the latter occasion assembled Israel, with one mighty voice, signified a desire that the ceremonies of next April should be still more impressive and more satisfying to the souls of the Saints than these had been. A resolution to that effect, as has already been stated, was offered by Elder Lyman for the endorsement of all the people, and it received a deafening shout of "ayes" from the assembled host.

We quote it:

Believing that the instructions of President Woodruff, respecting the early completion of the Salt Lake Temple, is the word of the Lord unto us, I propose that this assemblage pledge themselves, collectively and individually, to furnish, as fast as it may be needed, all the money that may be required to complete the Temple at the earliest time possible, so that the dedication may take place on April 6, 1893.

It should be understood that at the time this motion was presented, practical men were of opinion that three, or at least two, years would be necessary for the completion of the building. But the fact that the work is well in hand, and that the time specified will see the holy edifice ready for dedication, is proof enough of the earnestness with which all concerned have taken the resolution as a text to heart. Not only the First Presidency, the Apostles, and the general authorities of the Church, but also the Stake and Ward authorities everywhere, and the Saints in their various abiding places have coupled faith with works in this most glorious undertaking. Not only those superintending and directing the present labor, but also those who are performing it, seem to be filled with a tireless energy in the fulfillment of their allotted duties. Between two and three hundred men are regularly employed at present, and no industrious hive presents a busier scene than that which is daily enacted within those massive walls. Those who do not know how much has been done during the past eight months, would not believe that all that is left undone can be completed in the remaining three. On the other hand, those who do know what has been done, and who know how well it has been done, have no particle of doubt that the eighty days left of the specified time will see everything finished and ready.

For obvious reasons but little has been said or written concerning the

work on the interior of the building, the part now receiving attention. From this it must not be inferred that there is little to impart or that the interest of the community has abated. The exact reverse is true. As the day draws nearer that is to witness the dedication, the interest of the Saints becomes more lively, and their hearts glow more warmly. The completion of another Temple on the earth has a meaning to them quite beyond and outside of the mere finishing of a costly and handsome structure; and when to this significance they add the reflection that this is the grandest of its class, the one whose history is longer and more closely intertwined with that of the Saints than any other, the one that occupies the place of honor at the head-quarters of the Church, they have full reason to look for great beauty and perfection in its workmanship, and great power and efficacy in its ministrations.

Surely nothing that could contribute to its stability, convenience, comfort and elegance has been or is being neglected. As an instance of the former quality may be mentioned the circular stairways in each corner tower, extending from the basement to the very top; the steps, upwards of two hundred in number, are all of solid granite cut by hand, built into the massive walls and the gigantic newel-post of solid masonry; the only woodwork is a wainscoting of heavy oak, crowned with moulding and relieved by a hand-rail; the whole giving an impression of the time-defying castles of the middle ages, built to stand, without crack or quiver, for a thousand years.

How successfully convenience has been sought may be understood from the fact that the building is completely fitted up for lighting by electricity in every room and corridor, and on every floor of the interior, as well as on the spires of all the towers; that it has its own electric light plant, located at the west of the basement of the main building, in the machinery room, where four engines and four dynamos, with a capacity of two thousand lights, as well as the necessary pumps, boilers and motive power for the two handsomely finished elevators that operate in the west centre tower, all repose in drowsy might or move in stately measure.

Comfort is secured by a thorough system of hot water heating, already in full operation and a pronounced success. The vast building in all its parts can be maintained at an equable, balmy, healthful temperature, with no undue heat at any point, or an insufficient degree at another. The main pipe, twelve inches, will connect with the boilers, three hundred and thirty feet distant. The main is not buried in the earth but laid in a stone-lined tunnel, so that it can be reached at any time. Equally effective are the arrangements for cooling the building during the warm season. Ventilation will be secured by pressing electric buttons, which will throw open transoms in the various rooms and start sixteen fans, each of one-half horsepower. Absolutely fireproof as the building is, it has nevertheless been provided on each floor with adequate protection in case the unexpected, we might almost say the impossible, should happen. A stand pipe and fire hose are readily available, and at the top of the southwest tower is a reserve tank with a capacity of seven thousand gallons of water.

When we come to speak of the elegance of finish, furnishings and decorations, we learn as never before the inadequacy of human language. The marble-tiled baptismal room in the basement, grand and impressive in all its appointments, is but the introduction to brighter beauties and fairer charms as the ascent to the upper floors is made. The capacious bronze font will rest upon the backs of twelve life-sized bronze oxen, already cast; a reminder of a like feature in the House built by Solomon, which "stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above them, and all their hinder parts were inward." This large room has a pavement and base of fine white marble. A smaller room on an upper floor, resplendent in blue and gold, is paved with an artistically designed native hardwood mosaic, the blocks being no more than an inch square, finely polished. White and gold are, indeed, the prevailing colors throughout, but harmonious tints judiciously distribute and remove every suggestion of too dazzling brightness. Notably is this the case in the overhead and side decorations of a large high room on the north side. To be permitted to gaze for an hour in dumb delight at that magnificent ceiling were worth a year of life or a journey across a continent. Exquisitely chaste, harmonious and natural in color, as well as in every appointment, it impresses the beholder with the sense that he looks not upon the work of man, but upon nature herself in her most beautiful and luxuriant mood. It simply defies description.

So it goes from foundation to summit—everywhere are symmetry, solidity, richness and purity. We pause a moment to examine in various corridors the permanent wash basins made of solid, rare, and delicately tinted onyx, with plumbing fixtures throughout of appropriate finish, and note as an evidence of the thorough attention that has been paid to detail that even the door and window hardware has been made to order expressly for this building; the Beehive ornaments, the door knobs, and with the design of the clasped hands is the motto, "Holiness to the Lord." In the basement these fixtures (including all locks, bolts, hinges, etc.,) are of brass; on the first floor they are of plated gold; on the second, of plated silver; on the third, of old silver; and above that and in the smaller rooms, of old bronze. There are four floors, counting the basement, and each one, excepting the top, is divided into rooms of varying sizes. This upper or assembly room occupies the whole extent of the building except the towers; being 120 feet long, 80 feet wide, and 36 feet high, with a seating capacity, including the gallery, of nearly 3,000 persons. The gallery is of graceful sweep; it is railed with bronze, and is reached by circular stairways in each of the four corners. Nothing could surpass the beauteous grandeur of this vast hall. The elevated stands for the Priesthood at either end, the choice hand-carved decorations of dais and balcony, the broad auditorium, the artistically paneled ceiling and frescoed frieze, with innumerable permanent lights mingled in the cornice, and five dependent chandeliers—all combine in presenting to the mind a scene that will be equally imposing by day or by night.

An important and scarcely less interesting structure is the Annex, being

erected to the north of the Temple proper, and about one hundred feet distant from it. This is to serve as the reception place, or business department of the Temple. It is solidly and handsomely built of the finest Sanpete stone, and is nearing completion. It will also be heated and ventilated in the most approved manner. Its large quadrangular central room will have a height of thirty-six feet; and by a broad corridor it is connected with the basement of the Temple itself.

We have thus attempted a review of the history and a brief description of the present appearance of the building, which, of all others on the earth, excites the interest and warms the heart of the faithful Latter-day Saint. Our effort, with all its imperfections, is put forth for their information and encouragement. The blessings of Him whom they serve have abundantly rested upon the sacred edifice from its inception, and upon them in their efforts to complete it. They have trusted Him, and He has not forsaken them. In His name and with faith in His promises they have contributed of their substance in seasons of distress and in times of prosperity to the prosecution of the work in hand. It stands as a monument of His mercy and their devotion, and constitutes already a sure token of His acceptance of their faith and sacrifice. With its dedication next April another enduring bond of union between time and eternity will be effected, another spot hallowed by ordinances performed for the living and the dead. In this reflection is ample reward for all the expenditure of toil and means that the progress of the building has witnessed. But there are other rewards in store. Man can not estimate, he can scarcely anticipate, the blessings that are reserved and ready for the faithful Saints of the Most High.—*Deseret News*.

U T A H N E W S .

(Summarized from Territorial papers.)

A copper refinery and reduction works will, it is said, soon be established in Salt Lake City.

There is considerable sickness at present among children and old people in Brigham City.

There are now enrolled at the Brigham Young Academy at Provo, over 800 students—the largest school enrollment in the Territory.

The Salt Lake Chamber of Commerce have offered a prize of \$1000, for the best article on Salt Lake City as a health and pleasure resort.

It is reported that placer gold has been discovered in one of the side canyons near the mouth of Weber canyon in considerable quantities.

Some of the rolling stock of the Provo City Railway Company was, on January 24, sold at auction for the payment of city and county taxes.

John Charles, the thirteen-year-old son of Mr. and Mrs. John Rutt, of Taylorsville, Salt Lake county, died on January 24 from the dread disease diphtheria.

The citizens are considering the advisability of holding a Territorial fair next fall. Business men and exhibitors evince a lively interest in the subject, and the feeling seems to be equally divided in the matter.

The wife of A. Sadd, a prominent and wealthy merchant of Ogden, Utah, committed suicide at the California State hospital on February 2 by hanging. She was undergoing treatment at the hospital and became despondent at the hopelessness of her case.